72 visited the Tübatulabal to pick piñons, and they
173 and the Tübatulabal were friendly with each other again" (SM).

When Bill Chico was chief the Monilabal (Yokuts) from around Bakersfield made a raid into Tübatulabal territory; according to FP's account, "The Monilabal would kill lots of Tübatulabal women and take their beads from them. The Tübatulabal men would chase them back down Kern canyon. Once some Tübatulabal women were grinding acorns at a pit mortar when they saw the Monilabal coming; the women ran home and told the men about it. The Monilabal had feathers on their heads; they had come up the canyon to make a raid, and they killed 2 brothers. The Tübatulabal men chased them and caught up with those Monilabal, and they all jumped into the river (unaugmented Kern); they were way up in the hills whistling at each other, and it was dark when the Tübatulabal men came back from Kernville. The Monilabal had finally escaped by swimming across the river. The fight started in the afternoon and lasted until evening.

"After this fight the Tübatulabal men assembled. They were too angry to make a round dance; they just got together and went down E of Bakersfield; there they shot one man in the head. The
[648] war stopped then. After that Bill Chico and the Koso chief, Mouse, both went down to the Monilabal and told the Monilabal not to fight any more."

PROPERTY, TRADE, DIVISION OF LABOR

421 Personal property, wealth.- Man owned all
562 products of his labor, sons asking father's permission to use such; game man killed belonged to him, but he shared it "if people who wanted some
[602] came over to his house; he usually took a piece to his wife's parents too" (SM). Woman owned products of her labor, implements she used; her permission required for sale of such; children "didn't own anything" (SM, FP); LT said her father sold first basket she made, kept the pro-
[567] ceeds. There was no enslavement of debtors, war captives.

428 Some songs, such as bear, rattlesnake songs
424 owned by men, but not sold; rainmaker's songs,
538 outfit either buried with him or passed on by inheritance; man, woman owned right to narrate those myths regarded as his because he told them each winter, but after his death "anyone who remembered that man's stories could tell them" and eventually they came to be regarded as property of new narrator (SM).

556 Wealth amassed by men, women in form clamshell money, shell cylinders; these obtained either by inheritance or by selling meat, piñons, etc. Rich
[436] man or chief of advanced age sometimes had "3 antelope or deerskin sacks full of money"; each sack held about 500 long strings rated in American money at $2 apiece, 3 sackfuls totaling $3000. Such wealth hoarded during owner's lifetime; often hidden underneath boulders on rocky hillslopes;

556 "man or woman hid it good and didn't tell anyone; sometimes he died and nobody knew where he'd put it" (SM). Baskets, bows not wealth "because they made those things" (SM).

421 423 Land ownership.- Any form land ownership lacking; all information bore out fact that neither band, hamlet, household groups nor private individuals owned land. Hunting, gathering places free not only to members of both bands, but also to neighboring tribespeople; visitors did not have to ask chief's permission to hunt, etc., in Tübatulabal or Palagewan area (SM, FP). Attitude on this point illustrated by SM in discussing influx of Koso Indians in e. end of South Fork valley; "lots of ši·gawiyam (Koso) who had been fighting the whites with the Bishop Indians came down and stayed in Canebrake and at the mouth of Chimney canyon. There had been no Koso there before that time. The Tübatulabal didn't care; they never lived up there anyway. Some of the Koso brought their wives, some married down here, [551] but they married Kawaiisu women mostly. Some of the names of those Koso men were ki·i·bul, tui·lum, pi·lo·n šiko·lolont (butterfly), mawi·l (twine), mudazdzu (Spanish, muchacho), and Juan Paiyote, a dancer. Those Koso lived and died here; they never went back. Only 3 men went back, pi·lo·n, mudazdsu, and Juan; they stayed at Olanche 2 yrs., and then they came back over here [648] again and died here. The Tübatulabal never had any fights with them."

Hamlet sites not owned; if third family had wanted to build house at hamlet no. 5 (fig. 11), could have done so without asking permission of either of 2 houseowners already occupying site. Dwelling house owned by builder until vacated; then it became "anybody's house" (SM).

425 423 Patches of wild tobacco were free to be used by anyone, but once woman had started tending plants in particular patch, plants became hers and sometimes women marked boundaries of their patches with sticks laid on ground. Same woman did not, however, tend one patch year after year (FP). [421] No ownership of eagle eyries, seed areas, piñon or acorn trees (SM, FP).

428 768 Inheritance.- During his lifetime, husband house owner or "boss" of house; after his death, house usually either burned or deserted, and widow became house owner of new domicile; if any of her children or daughters-in-law were living with her "they did what she said." After both parents' death, house might be deserted, or eldest married son and wife might, occasionally, continue living in it, unmarried siblings of man also staying there, but younger married brothers and wives at this time usually moved out. At a house owner's death, if no survivors, house burned. Besides account of destruction of houses after death, FP cited burning of house, personal property, upon shaman's advice, following illness of member of family (see Autobiography of FP). Personal property

428 768 was, however, mainly burnt, destroyed, or given away at owner's death or at burning later. Quantity of property destroyed at burnings varied; in event all not destroyed, some of man's property might find its way into his brother's or sons' hands, some of woman's into her sister's or daughter's keeping; husband did not inherit any property from wife or vice versa. FP complained that after her husband's death, SM, her husband's brother, tried to get some of his brother's property; "that was the way they used to do; they'd take everything away from the widow."

428 556 768 If man left 3 sackfuls shell money at his death, son "might save out 2 of them from his father's burning and keep them" to help establish himself as a rich man; this was all right, "because that relation (deceased) would know the son was going to burn that money again later on" (i.e., when son himself died). Man's bow, arrows usually not burnt because "they were hard to make"; deceased woman's mortars, metate, mullers, sometimes necklace, some of her baskets might also be saved by her relatives.

221 484 Movements and trade.- From Feb. through middle of Aug., food-gathering activities kept Tübatulabal shifting about in family groups in lower altitudes (2000-4000 ft.), chiefly in lower and upper Sonoran life zones, in valleys, foothills, river canyons. From Aug. to middle of Nov., groups moved into higher altitudes (5000-6000 ft.), first E to piñon grounds on w. slopes of Sierra Nevadas in Transition zone, then W to acorn grounds in Greenhorn mts. in upper Sonoran zone; family groups or individuals might also go on trading trips after piñon harvest. During short winter season from middle of Nov. to Feb., family groups returned to valley-foothill region in lower and upper Sonoran zones and men did some hunting, fishing, and procured salt from desert, but at this season people "mainly stayed home, not doing anything" (SM) and lived in small hamlets (fig. 11).

487 484 Adults, in couples or small groups, also traveled quite a bit outside home area (SM); Powers, 1875, met a Palagewan at Tule R. reservation who had visited Hopi (Powers, 394). Desire to trade, to hunt, fish, or gather food in certain areas, to play games, obtain services of shaman among reasons mentioned for taking trips. To E, TÜbatulabal went as far as Randsburg on Mohave desert; to S, SW to Tejon in Tehachapi mts. and to Chumash villages near Ventura on Pacific coast; to W as far as Tulare lake, in central San Joaquin valley. As girl FP had camped on desert (see Autobiography of FP); SM as boy of 9 had been to Tejon ranch and Ventura with his father; in going to Chumash villages near Ventura, route lay through Walker's basin to Caliente, thence to Yokuts village, Lapau, then to Tejon, thence via Comanche creek to 2 Chumash villages, makakak and alko·laupal, near Ventura. Trip took 2 days on foot to Tejon, 2 more days from Tejon to Ventura (SM). MM's narrative of trip from Tejon to Caliente confirms former part of this